A TREATISE:

wherein is declared the

ſufficiencie of Engliſh

Medicines, for cure of all

diſeaſes, cured with

Medicine.

AT LONDON,

Printed by Henrie Middleton

for Thomas Man.

ANNO. 1580.

Faultes eſcaped.

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TO THE RIGHT HONOURABLE, the Lord Zouch.

T. B. wiſheth proſperitie in this world, and eternall life in the world to come.

HAVE bene (right honourable, and my very good Lorde) ſince the time your honour vouchſaued to take knowledge of me, and to ſhew both by benefits and other wayes, eſpeciall fauour towardes me) deſirous that ſome teſtimonie might remaine of my dutie, & thankefulneſſe againe to your Lordſhip, which although it be not able either to carrie with it the whole affection of my minde, or in any ſort match with your L. bountie, yet may it be, as it were, an aſſay and taſte of the performance of that dutie, whereto both I am bound, and my heart gladly yeldeth vnto. This aſſay I preſent you in this my ſimple Newyeares gift, being a defence of our natiue medicines, with diſproofe of thoſe of foreigne nations. The queſtion I once diſputed in open place, and being required of certeine to ſhewe my minde more at large therein, I thought good to communicate it with moe then one or two, adding thereto my reaſons to be examined by men of wiſedome and vnderſtanding, that if I erre in this point, I might haue the moe reformers: if my ſentence be approued, the benefite thereof might be reaped of many. Nowe,

my requeſt is vnto your Lordſhip, that this my ſimple gift be accepted with regard of my heartie good meaning, rather then of the thing it ſelfe, beeing too baſe in reſpect of your honours perſon and deſert. You knowe well the price of Scholers giftes, who as their treaſures are of the mind, and not of golde, or ſiluer, ſo therein lyeth the recompence of all good turnes, in which kinde I confeſſe in deed my gift might haue bene greater then it is, yet preſuming of your Lordſhips taking in good part that which proceedeth from an entire affection, and conſidering whatſoeuer could be on my part, were too little in compariſon of your merites, I am bolde to ſalute your honour with this poore preſent at this time, publiſhing the ſame vnder your honours name, that if any commoditie redound to the common wealth thereby, the thankes might be your Lordſhips herein, who pricked me to take ſuch kind of acknowledgement of your goodneſſe towardes me, as therewith ſome benefite might alſo ariſe vnto others. The Lord of Heauen and Earth bleſſe your Honour with many good Newe yeares, with increaſe of honour and good dayes, euen to ſee peace vpon his Iſrael all your life long.

Your honours bound in the
Lorde *T. B.*

To

TO THE GENTLE READER.

I Would not haue thee ignorant (gentle Reader) of the affection wherewith I set foorth this small treatise, it is not with any carping minde, I assure thee, against any person or state, or with desire to publish a newe toy, thereby to seeme to be some body. But considering the benefites which might arise of the trueth of this matter, which seemeth to me most true, I was willing easily to yeeld vnto the requestes of certeine, who thought it good I should make it common with thee, which so much the more willingly I doe, in that I hope this my enterprise shall be a meanes to prouoke others to deale with the same argument more plentifully, and kindle in vs a greater diligence to inquire after the medicines of our owne countrie yeelde, and more care to put them in practise. The case is neither mine nor thine onely, but the common wealthes, the benefite whereof all are bound who are members thereof, according to their place and calling, most diligently to seeke. And this I desire of thee: if thou art of an other minde then I am in this matter, thou wouldest keepe moderation of thine affections towards my person: and in the searching out of trueth ioyne with me: and as I giue thee leaue to thinke in this point what listeth thee, so disdaine not him who easily giueth his eare to reason, and hath dedicated his dayes to serue thy commoditie, which if he misseth of, his good will yet remaineth with thee, which he also requireth to be yeelded on thy part to him againe. Farewell.

A TREATISE, WHERE-in is declared the ſufficiencie

of Engliſh Medicines, for cure of all diſeaſes cured with Medicine.

ALTHOVGH I be not ignorant that trueth oft purchaſeth hatred, not of her owne nature, (then which nothing is more amiable and gratious, but by reaſon of the great corruption of mankinde, whereby, as men are plunged in blindneſſe and errour, ſo they daſſe with their eyes at the light of trueth, and ſauour the things onely which agree with their corruption) although I ſay this hath bene alwayes the condition of trueth in the world, and ſuch euill grace findeth it with the moſt of men, eſpecially when it firſt offereth it ſelfe to be acknowledged for that which it is in deede: yet for the loue I beare it, being a Philoſopher by profeſſion, & for the publike benefite, being borne vnder that condition of men, whereby one is bound to imploy his gifts for the benefite of an other: I haue ventured vpon the diſpleaſure and diſgrace of men, & haue taken ſome paines to bring to light one daughter of Truth, of Time ſeeming to haue bene forgotten, which if ſhe be receiued and embraced of thee gentle Reader, as ſhe deſerueth, ſhall requite thee with no leſſe pleaſure and profit, then many of her elder ſiſters. For what can be more pleaſant vnto thee, then the inioying of medicines for cure of thine infirmities out of thy natiue ſoyle, and countrie, thy Fielde, thy Ortchard, thy Garden? and what more profitable vnto thee, then thereby to auoyde the infinite charges riſing vpon the vſe of ſtraunge and foreigne medicines, whereby not onely thy ſubſtance is waſted, but thy health oft times greatly impaired? This is then that trueth which I commend vnto thee. As England aboundeth plentifully with all things neceſſarie for thy maintenance of life, and preſeruation of health, ſo needeth it not, partly through natures inſtinct, partly by the induſtrie of men, ſufficiencie of medicine to cure the ſickneſſes and infirmities, wherevnto our nation is ſubiect: which my opinion and iudgement, conſidering the vſe and cuſtome hath long bene to place greateſt value in ſtraunge medicines, and

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the practise of the most doth ratifie the same, I knowe must needes seeme strange vnto thee, but read, consider, and then iudge, and at the least let me enterchange my paines with thy attentiue waying of that which thou shalt reade preiudice set aside: and that a way may be made for the playner handling of this matter, I briefly define a remedie, a medicine, a disease after this sort as followeth. First beginning with a remedie which I cal the work of the Physician, wherby health may be repaired. Physicke is an art which taketh charge of ỹ health of man, preseruing & mainteining it present by the right vse of meate, drinke, and exercise, with other such helpes of nature: and restoring the same decayed, by diet, medicine, helpe of hand, or surgerie instrument seuerally vsed, or by ioynt force applyed. Which three are Physicke instruments, whereby the action of curing is performed, which action I call a remedie. And ỹ second of these instruments, namely a medicine, I define an aduersarie force of some naturall thing, equally matching ỹ proper or next cause of ỹ disease. Of which medicines, Hearbes, Trees, Stones, Mineralls and metalls, Earthes, Waters, and all Fruites, are matter onely, and not the very medicines them selues, for as Physicke it selfe is an art, and the action artificiall, and not of nature, so are the instruments of the same action artificiall, and not natural. And as nature affourdeth not to vs of her owne worke, either garments, or houses, or any kinde of instrument, but onely the matter whereof such instruments may be made, leauing with vs an industrie rightly to frame them, and wisdome to vse them: so, no more is *Lettis*, *Poppie*, *Rhewbarb*, or *Scammonie* a medicine, then an Oake a Table or Ship, or a quarrie of stones, an house. Moreouer, all medicines standing in a kinde of relation to the disease which by meanes of the patients age, sex, time of the yeare, custome, and such like occasions greatly varie, no nature which alwayes keepeth constant in the owne kinde can therefore either be a medicine, or properly beare the name therof: which I wish to be noted, least it be thought the simples, and such other naturall things were medicines, bicause commonly they carrie the names of them. And thus much shall bee sufficient to haue saide of the nature of a medicine. Nowe a disease (which remaineth last to be defined) is such state of the bodie, as thereby it is vnabled to performe aptly the actions thereto belonging or those actions which the soule doth accomplish, by the instrument of the bodie. Thus much briefly concerning the explication of the termes wherein

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this trueth is propounded. Nowe the reasons, whereby both I am moued to be of this iudgment, & am so hardie as to propound it to others to be receiued, wherof the first riseth from the Christian doctrine of Gods prouidence, which as it serueth greatly to establish the chiefe pointes in Philosophie, so being drawne, and more particularly applyed to the maintenance of mans life, carieth with it as a sufficient prouision for maintenance and preseruation of health, a like furniture, and as aunswerable to the necessitie of the patient, health beeing decayed. I will not stand to intreate of prouidence being well knowne to Christians, being a trueth in Diuinitie, and Christianitie, can not be false in Philosophie. Although the best of the auncient Philosophers and Poets haue alwayes kept it as a sure ground, who as they serue little to establish vs, hauing a surer foundation, yet may they iustly condemne the Atheist of this age, who so farre hath quenched those remnants of the light of the first creation, that all thinges seeme to him Fortune and Chaunce. There is no nation vnder heauen so poore and destitute, but it hath of the owne countrie soyle sufficient to content nature with, of foode and apparell, which as they bee two pillers of life, so from them are taken the meanes of preseruation of health, which as to beastes are applyed by naturall instinct, so are they vsed of man, by reason the temperer of appetite and affection. This prouision of sustenance is most agreeable with the goodnesse of the Creator, who as he is authour of being to the Creature, so fayleth he not to maintein and preserue the same Creature the whole terme of the being thereof, and bycause the necessitie of the Creature is perpetuall, his wisedome hath also foreseene, and prouided a perpetuall supplie of such sustenance, as is fit for that nature which standeth in neede thereof, and bycause the neede is not once for all, but parted into times, varying, according to the diuers disposition and nature of that for which this prouision is made, he hath also so bestowed his goodnes in this point, that at all times to all things, necessarie sustenance should not be to seeke, and this extended not to men onely, but euen to bruit beastes, and all things which require nourishment. The end of this prouision is the preseruation of ỹ Creature, which Nature most carefully studieth (if it might be perpetuall and eternall) thereto to bring it, the goodnesse of the Creator, will nothing wanting, his wisedome will haue it waite vpon the necessitie of the Creature, wherefore as the Earth is called the mother of all things, not bycause it brin-

geth them foorth onely, but yeeldeth them perpetuall nouriſhment, ſo is the countrie of all people to them named, the parent of all parents. Then by natures lawe, all things being aboundantly miniſtred vnto vs for the preſeruation of health at home in our owne fieldes, paſtures, riuers, &c. howe can the wiſedome of God, and his goodneſſe ſtande with the abſence of Medicines and remedies neceſſarie for the recouerie of health, the neede being as vrgent of the one as of the other: and ſo as great an occaſion of practiſe of the ſame goodneſſe and wiſedome in the one as in the other? which beeing moſt plaine and euident, it followeth neceſſarily that the medicine ſhould be as readie for the ſicke, as meate and drink for the hungrie and thirſtie: which except it bee applied by the natiue countrie, can not be elſe performed. It is knowne to ſuch as haue skill in nature, what wonderfull care ſhe hath of the ſmalleſt of creatures, not onely giuing to euery part of them a carefull diſcharge of ſundrie duties, as of attraction, retention, concoction, expulſion of excrements, diſtribution, and ſuch like, but alſo to the whole creature, a knowledge of medicine to helpe them ſelues, if haply diſeaſes anoy them: neither out of *India*, nor *Arabia*, but from their very haunt: which being not denyed to them, much more is graunted to vs, in ſo much as (the worke of nature being moſt excellent in man) ſhe is more vigilant ouer mankinde then ouer other creatures, as by the ſhape thereof moſt plainely appeareth. The Swallow cureth her dimme eyes with *Celendine:* the Weſell knoweth well the vertue of *Hearbgrace:* the Doue the *Veruen:* the Dogge diſchargeth his mawe with a kinde of *Graße:* the Spider is *Triacle* to the Munkey: the *Hippopotamus* diſchargeth ỹ aboundance of his bloud by opening a vaine: & *Ibes* is ſaid to haue ſhewed the vſe of the *Clyſter:* and too long it were to recken vp all the medicines which the beaſtes are knowne to vſe by natures direction onely, and thoſe not ſo farre fetched as our drugges, but familiar with them, and taken from the place of their foode: it being very probable ſhe hath beſtowed this gift euen vpon al, one hauing intereſt in natures care as well as an other. By this then may we gather, if nature faile not the very beaſtes in this behalfe, neither ſendeth them to borrowe a farre of, much more is that performed vnto vs the Lordes of all the creatures, and for whoſe vſe all thinges were created: except we be thought leſſe ſubiect to diſeaſes then they, wherein we be ſo little priuiledged, that no creature in that reſpect is ſo fraile as we, and thoſe moſt ſubiect

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to infirmities, which are gouerned & dieted by vs. So that we of all creatures haue greateſt neede of Nature's liberall hand in this behalf. For be it for the moſt part, we are more healthfull then ſickly, and ſo haue greater vſe of the meanes of keeping health, then of reſtoring, yet hardly can a man ſay which of them is more neceſſarie to be readie and preſt at hande, the daunger of diſeaſes being alwayes imminent, although diſeaſes them ſelues be not alwayes preſent. Nowe, if to any the reaſon ſeeme weake from that which ſhould be to inferre a being therof, we are to vnderſtand in the workes of God, what ſo euer ſhould be, is: he being a workman of an abſolute power and cunning. But ſaith one, the Eaſt and Weſt Indies, *Arabia*, *Barbarie*, the red Sea, are the Mines, as it were, and the fountaines of medicines, and *Spaine*, *Portugale*, and *Venice*, the ventes of ſuch thinges, and Nauigation the meanes to obtaine them. It can not be denied, but thoſe countries yeelde many ſtraunge thinges, whereof we take vſe with great delight, and Nauigation ſerueth greatly for communicating of commodities and enterchange of merchandiſe: but howe farre, and of what commodities? Verily of ſuch as if our delicacie would giue vs leaue, we might wel ſpare, being things rather of ſuperfluous pleaſure then neceſſarie reliefes, and ſeruing rather for a certeine pompe, then for maintenance of life: and which without great working of the wittes, might be proued to bring more harme to our countrie men, then commoditie: both in reſpect of the diuerſitie of complexion of our bodies from thoſe of ſtraunge nations to whome they properly belong, the corruption of their outlandiſh wares, the ſelling of one thing for an other, and the withholding from vs the beſt of choyce. but of this hereafter. Moreouer, Nauigation being of a later inuention then the neceſſitie of medicine, neither practiſed of many nations at this day, can not ſupplie this want, or if men began then firſt to be diſeaſed, when they beganne to find wayes in the Sea to thoſe farre countries, doth it not greatly detract from that prouidence whereby all thinges are guided, to lay the recouerie of mans health vpon the aduentures of Merchantes? and the diſeaſe beeing in the one parte of the worlde, to haue the medicine in the other, yea, as farre diſtant as the Eaſt is from the Weſt, and the life and death of a man to ſtande vpon a halfepenie weight of *Scammonie*, or a dramme or twaine of *Rhewbarb*. Nay, which is yet more abſurde, that the health of ſo many Chriſtian nations

shoulde hang vpon the courtesie of those Heathen and barbarous nations, to whome nothing is more odious then the very name of Christianitie? And who of malice do whold from vs such medicines as they knowe most for our vse? Wherevpon the Turke denyeth vnto the Christians at this day the *Terra Lemnia*, a medicine to be preferred before the chiefe of those we persuade our selues to inioy. The corruption of their drugges, is it not so great, that in this light of all knowledge, scarce is one able to discerne the right *Bolus Armena*, from the Ocre of *Apulia*, or to discouer the adulterating of *Ambergreece*, and *Muske*, with a number of other corruptions, which haue gotten strength by custome of errour. *Thamarinds* are counterfeted with termes, *Scammonie* with the milke of *Spurge*, *Manna* with *Suger*, and the leaues of *Sene*, *Aspalathum* with the inward part of the root of an *Olive* tree. *Frankencēce* with *Rosin*, *Bdellium*, and *Sarcocalla* with gooms, for *Bolus Armena* is solde a red earth out of *Apulia*, for *Malabathrum* a leafe of a *Limon* or *Orange*, for *Turpeth* some other roote dipped at both endes in *Goom*. Which be as like in vertue to the simples whereof they beare the visard and maske, as Chalke to Cheese, according to the prouerbe. And greatly thou art deceiued, to thinke our Nauigations store vs with auncient Medicines, wherewith Physicke in olde time hath bene furnished. For at this day neither is *Balme* knowne vnto vs, neither *Pylobalsamum*, nor *Cardamomum*, nor *Amomum*, neither *Costus*, neither *Calamus odoratus*, *Aspalathus*, *Agallocum*, *Nercaphthum*, with the most of the noble auncient Medicines, so that Nauigation hath not at any time supplied this want vnto vs, and howe it should hereafter I knowe not, except *Galen* take paines againe to saile into *Cyprus*, into *Palestine*, and *Lemnos*, to gather and make choice with his owne handes. For what hope is there to be had of the prouision made by Merchants? who buy to sell onely, and thereof to reape gaine, and by reason they be vnlearned if they would be faithfull, yet must they faile greatly in this point, and then must we vse such Medicines as we can come by, and the patient recouer such health as he may. For the most part, these drugges come out of *Spaine* or *Portugale*, eyther fetched of vs or brought of them. Yet neither of thē euer hath borne name of yeelde of the best simples, so that if they be of those countries, then they are not such as they should be: If *Spaine* and *Portugale* fetch them elsewhere, then lyeth ỹ assurance vpon their credite. Or let me know how they discerne the *Coriander* of *Ethiopia*, the blacke *Helleborus* of *Cyrene*.

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the *Amomum Scythia*, the *Myrrha Troglodytica*, the *Opium* of *Apulia*, (which are counted the best) from the same growing in other places, which neuer caried name of commendation for such simples. The *Coloquintida* growing alone vpon the plant, is much suspected of good Physicians, the *Squilla* that hath no fellowes, is thought to sauour of a venemous nature, likewise the *Thymelea*: now, when these are gathered to ỹ Merchants hand, who shall tell him how they grewe, or who shal inquire but the Philosopher that knoweth what may come thereby to these simples, neither is the daunger lesse in the manner of laying them vp, and keeping them ouer long, besides the iust time of gathering, being either ouerpassed, or preuented, greatly diminisheth the vertue of the Medicines. As the vse of *Euphorbium* is perillous before it be a yeare olde, and after three yeares it is naught worth, so *Agaricke* gathered before it be ripe, or kept past two yeres, becommeth vnwholsome. And as the *Peonie* roote is to be gathered in the wane of the Moone, and the *Crayfish* to be taken after the rising of the Dogge starre, the same entering into *Leo*, so are there many other, which if they misse their due time of gathering, faile greatly in their vertues. To these corruptions moreouer may be added the washing of the sea, the long iourneys they are brought, whereby it should seeme nature had denyed vnto vs the vse of them, as to whome they were not of her yeelded, with such difficultie, and as it were, by constraint, they come to vs. Then if the best of ancient simples be partly vnknowne and wanting, partly adulterated, partly by age and other meanes spent, before they come to our vse, what shall we say to our compounds and mixtures, which rise of these simples? Can the temper mende them? or a *quid pro quo*, as they call them, serue the turne? No verily, not our turnes, to whome the substitute Medicines, as I may cal them, were not appointed, beeing in great part as hard to come by, as the Medicines whose substitutes they are, and as much vnknowne vnto vs. As for *Agallocũ Calamus odoratus*, for *Amomum Acorus*, for *Castorium*, *Bilphium*, for *Crocamagmo*, *Agallocus*, with a number of the same sorte, which these fewe leaues of paper will not admit. Neither is it to be thought these *Lieutenant* Medicines serue at all turnes in the place of the right Medicines, for so should *Ginger* serue the turne of *Folefoote* to purge by vomite, which it can not, no more then curds of Cowe milke can soften and supple like butter, or the dunge of the stocke Doue purge like *Euphorbium*: or the Docke roote draw flegme from

the head like *Pellitorie*, which *Galene* notwithstanding maketh substitutes of these medicines which haue such operation. I conclude therefore, seeing Nauigation can not affoord vs either the simples which we seeme to neede, and those which it doth, both corrupt and counterfet in the greatest part, we haue neither to craue thereof in this point aide, much lesse to trust thervnto. Now ỹ simples being but (for the most part) bastard ware, howe can the compoundes that amount of the same be other then counterfet? Wherevpon as *Cardanus* saith in his Methode of curing, the wise Magistrates of *Venice* haue oftentimes forbidden the making of *Triacle* and *Mithridatum*, bycause the simples could not be had, whereby they should be compoũded. which if *Venice*, ỹ greatest Mart in this part of the world of such wares can not auouch, what can we hope for from other places? that a man would maruell to see the great store of them in all shops of Apothecaries vnder the names of *Triacle* and *Mithridatum* of *Andromachus*, and it being required in *Triacle* before it be vsed, it should haue a time, as it were, of mellowing, which of *Galene* in his booke of *Triacle* to *Piso* is extended to 12. yeares, and of *Paulus Egineta* in his 7. booke by 7. yeares, for those that are bitten or stonge of venemous beastes, or haue dronke poyson, or are infected with ỹ pestilence, and in other diseases, from ten yeares till it be 20. of age. I maruell what assurance we haue of the age of this *Triacle*, which is ordinarie in vse, or if we haue none, howe we dare vse it at aduenture, knowing by age the vertue thereof hath no small alteration. I would these inconueniences were the smallest, which I haue but briefly, and as it were, for a taste run ouer, yet were euen they sufficient to stay our ouerhastie vse of such straunge Merchandise, and to moue vs to betake vs to those wee knowe both in the blade and in the seede, in the roote, and in the fruite, and knowe the aire, the hill, the valley, the medowe where they growe. But this trust vpon, outlandish Medicines hath much more neerely touched vs then so. If a man would say by this ouerhastie embracing, what so euer straunge nations doe as it were, purge ouer vnto vs, we drinke diuers times rancke poyson in steede of wholsome medicine, I trow it would iustly moue vs to be aduised, and not to passe ouer the enquirie of a reason, why such a one should thinke so, being one whose vocation tendeth to ỹ charge of ỹ health of mens bodies. The right *Hermodactils* are commended for excellent medicines against al paines in the ioynts, as ỹ *Gout*, ỹ *Schiatica*, & such like, from which they purge grosse flegme.

Doroni-

Doronicum Comanum hath great commendation for comforting the heart, expelling poyson, against the Cough, for auoyding of humors which ouercharge ỹ Cheſt, which are great vertues doubtles in them both. Now if they in the ſhops, as thei beare the name of theſe medicines, ſo caried not with them in ſteede of theſe vertues daungerous poyſon, then ſhould I haue leſſe cauſe to exhort our nation to betake them to their Gardens, and Fieldes, and to leaue the bankes of *Nilus*, and the Fens of *India*. The common *Hermodactils* being a kind of poiſon called *Exhemerum*, ſo named, bicauſe with ſuch ſwiftneſſe it chargeth & ouerchargeth our vital ſpirits, that it killeth him that hath taken it in one day. The other commonly called *Doronicum Romanum*, and vſed for an eſpecial cordial, ſo that it hath place in the electuarie of pretious ſtones, in the electuarie of *Anber*, in the cordiall pouder, this *Doronicum*, I ſay, called of *Mathiolus Demoniacum*, that is to ſay, diueliſh, noting thereby the vertues thereof, is no baſer poyſon then a very kinde of *Aconitum*, by *Mathiolus* experience, which he confeſſeth himſelfe (before hauing ben abuſed by the common errour) firſt to haue learned of *Iacobus Antonius Cortuſius*, a man very skilfull in the nature of ſimples, which *Iacobus* taught him the experience by giuing it to dogs, which it killeth. Nowe if by reaſon no ſuch daunger hapneth to vs, by the vſe of them, they ſeming not ſo dangerous: we are to vnderſtand they be giuen in ſmal quantitie, and mixed with diuers remedies againſt poiſon, ỹ good prouidence of God prouiding ſo, that otherwiſe they ſhould not be miniſtred, as in ỹ purging electuary of *Diaconin*, *Hermodactils* are bridled with *Cinamon*, & ỹ pouder of *Diatragatanthũ frigidũ*, where in deede it hath ſomewhat too large ſcope, being better tempered in *Benedicta*, with *Cloues*, *Parſely* ſeede, *Galanga*, and *Mace*, and in the pilles of *Hermodactils* with *Aloe*, *Mirobalans*, *Bdellium*, the ſeede of *Herbgrace*, which haue force againſt poyſon, the which ſmall quantitie of them being bridled, & dulled with other medicines, eſpecially ſuch as reſiſt the force of poyſons, is not deadly vnto vs, although great hurt thereof muſt needes enſue. I haue ſtoode the longer vpon this point of ſtraunge medicines, in anſwering the ſupplie by Nauigation, the rather, bicauſe it ſeemeth moſt to make againſt vs in the maintenance of our home medicines, & breedeth, as it were, a lothſomnes of thoſe bleſſings of God, which we daily may at cõmandment enioy. But hitherto hath only ben ſhewed ỹ corruptions & counterfeting of foreigne medicines which belõgeth to certeine only, & not to al: (although thoſe certein be ỹ chiefe

chefe, and of greateſt price) and that being foreſeene, the prouiſion out of ſtraunge and farre diſtant nations, may ſeeme wel to ſtand with that prouidence wee ſpeake of: and except they be in reſpect of their ſtraungeneſſe hurtfull or vnprofitable vnto vs, the skill of sayling being a meanes to preſent them at our neede, natures care ſhould ſeeme no whit to bee blemiſhed. The reaſons which I haue before alledged, I leaue to the indifferent Reader to conſider of, and bycauſe I am ſo farre vrged, I eaſily ſticke not to holde, we receiue no ſmall hurt from all the kindes of ſtraunge medicines, whereof I yeelde theſe fewe reaſons which followe.

Our Engliſh bodies, through the nature of the region, our kinde of diet and nouriſhment, our cuſtome of life, are greatly diuers from thoſe of ſtraunge nations, whereby ariſeth great varietie of humours, and excrements in our bodies frō theirs, and ſo the cauſes of diſeaſes riſing vpon breach of diet, (the diet being of an other ſort) muſt needes be vnlike, wherupon, although their humours be in kinde, and in a generalitie agreeable to ours, as bloud, choler, flegme, melancholie, & ſuch like, yet riſing vpon other matter then the ſame in vs, and otherwiſe framed by a farre other ſtate of bodie, by reaſon of a diuers kinde of life, the Medicines which helpe them muſt needes hurt vs, not finding the like cauſes to ſtriue with: and this no doubt is the cauſe why we are not able to beare ſuch doſe or quantitie of their Medicines as thoſe nations are to whome they be natiue. Beſides, they worke in our bodies after a farre more vnkinde manner then they report them to do in theirs, nay, they deſtroy vs, and helpe them, which is an argument to me, that euery Medicine hath a relation to the diſeaſes of the inhabitant, which if it be profitable to ſtraungers, yet doeth it by a conſtraint and not halfe ſo kindly. The *Greekes*, as it may appeare by *Dioſcorides* in his fourth Booke and a hundreth and two and fiftie Chapter, intreating of *Scammonie*, are able to beare a greater quantitie, yea, double then we of *Scammonie*, which is an ordinarie purger with vs. Who ſaith, 30. graines therof may be giuen with 20. of blacke *Helleborus*, & 60. of *Aloe* to make a iuſt purgation, & of *Scammonie* alone 60. graines. Nowe common experience teacheth vs the great oddes betwixt *Scammonie* rawe, as they call it, and the ſame corrected which we name *Dacrydium*, both in vehemencie of purging and tormenting the body: yet hardly dare we paſſe aboue 20. graines of the ſame, and this mixed with *Cordialls* and ſtomach Medicines. Moreouer, their ſlender correcting

ting of it, doth argue it to be farre lesse noysome to them then to vs, who correct it onely, or at the least, are contented with the correction thereof by a little *Salt* and *Pepper*, or a little *Ginger*: who for the plentie of excellent simples, which we both want and knowe not, and for their skill in the nature of those we correct with, might as well haue qualified it as we, who first wash it in *Rosewater*, wherein *Cytrea Myrobalanus*, *Spike*, and *Cinamon* haue bene boyled: in which also we let it steepe foure and twentie houres, then drye it, then mixe it againe with oyle of sweete *Almonds*, and some *Goom* for *Agacantha*, and last of all bake it in a *Quince*, couered round with paste. who hath not horror of the torments which both the *Hellebores* bring to the body? yet saith *Paulus Egineta* in his seuenth Booke, and fourth Chapter, the blacke *Helleborus* purgeth yellow choler from the whole body without paine: which can not be verified of our bodies, how so euer it be in theirs, and therfore we feare to minister the pouder thereof in any sort, but the steeping only of the barkes of the roots, from 20. graines to 60. they being bolde to take a whole dramme thereof in substance, which is more then treble ỹ quantitie, for one dose. These straunge workings of these foreigne drugges in our bodyes, and a more gentle and kinde working in theirs, doth it not manifestly declare vnto vs, that they were not created for vs? doe they not force vs oftentimes with perill of our liues to giue them ouer? that the patient knoweth not diuers times whether hee should stand rather to the courtesie of his disease, then of his potion? There is a simple which hath not many yeres bene in vse, brought out of *India*, and highly commended, called *Mechoaca*, it purgeth gently say they, without vexing or grieuing the body, without annoying the stomake greatly, and ceaseth purging at your pleasure, with a little supping. These be great vertues doubtlesse, and I wish we could finde them in *Mechoaca*. For experience the touchstone hath bewrayed it in our bodies, to be of a farre other operation, it tormenteth the body, it annoyeth ỹ stomake much, neither doth a supping stay the vehemencie of purging, and this haue I partly by mine owne experience found in *Mechoaca*, and partly by the experience of my friendes, who vpon the vse thereof haue much complained of these accidents. That iuice or rather milke of *Poppie*,

which is brought out of *Asia* named *Opium*, it is not vnknowne to all the world, what a maruellous force it hath in benumming the sence of feeling, and vtterly extinguishing the naturall heate of the body, so that we feare to giue thereof into the bodye aboue the weight of two graines, & those corrected with *Saffron*, *Castorium*, and such like, least it cast the patient into such a sleepe, as hee needeth the trumpe of the Archangell to awake him. Nowe, the same *Opium* being taken of the Turkes, Moores, and Persians, bringeth to their wearied and ouertrauelled bodyes, a maruellous recreation, in such sort, as they ordinarily vse it therefore as a present remedie, not in the quantitie of two graines or twentie, but euen an whole ounce or twaine at once. And *Hollerius* in his *Scholia* vpon his chapter of Phrensey, saith, that *Rondeles* a learned Physician, and the French kings Professour at *Montpellier*, reported vnto him, that he had seene a Spaniard take thereof into his body halfe an ounce at one time, without hurt. Wherefore if the difference of our bodyes from those of straunge nations be so great, that the thing which helpeth them, destroyeth vs, that cureth them without anoyance, doth vehemently torment vs: I would wish vs to bee better aduised, then to be so readie to embrace them, as to contemne in comparison of them, the medicines which receiue, as it were a taming, and are broken vnto vs by our owne soyle: neither art thou here to looke the wisedome of the Physician should consider the varietie and diuers dispositions of the bodyes by age, complexion, region, sex, &c. and thereafter to temper these medicines, and so to auoyde the daungers, for the question is not of the maner of vsing these thinges, for then should such consideration haue place, but euen of the very nature, which no manner of vse can alter. Yet are these simples excellent creatures of God, made for the vse of men, but not for all men, and although we may receiue helpe from them, by a certaine generall communitie that our bodyes haue with those of *Arabia*, *Barbarie*, and the rest, yet no dout, as I haue shewed in a fewe, so we receiue by the vse of them so much the lesse good by them, as we most differ from them, and that which wanteth of the performance of good to vs, must needes turne vs to much harme, the vnhelping part, (as I may call it) alwayes working, and so euer harming. Neither

ther doe I ſee why the medicines of *India* or *Aegypt* ſhould be laide vpon vs, more then the *Indian* or *Aegyptian* diet, which is to eate Liſards, Dragons, and Crocodiles: for if the proper medicine doth alwayes regard his proper aduerſarie, which cauſeth the diſeaſe (as no doubt it ſhoulde doe) then there being a great difference betwixt our humours and theirs, as much in a manner as is betwixt the fleſh of a Crocodile and of a tender Capon, our medicines which are to fit vs, muſt needes be of an other kinde then theirs, which in our bodies not finding ſuch humours and excrements, as that ſtraunge diet doth ingender, muſt needes ſeaze vpon the very ſubſtaunce of our bodies, to haue ſomewhat to worke on: which painefull working eſpecially of the purgers, cauſeth the common ſaying among the people, to the great diſcredite of our art: there is not a purgation but it hath a ſmacke of poyſon. Trueth it is, no purgation can worke without natures anoyance, being in part a pricke of nature to auoyde her excrements: but when ſhe is ſo prouoked that ſhe ſweateth colde ſweats, that ſhe giueth ouer, that the patient ſwoundeth not by the exceſſe of purging only, but for the moſt part through the euill qualitie of the medicine, it is ſurely an argumẽt, it wanted his proper ſubiect to worke in. If needes wee will take vnto vs the practiſe of ſuch ſtraunge medicines, (I call them medicines according to the common phraſe, elſe properly bee they matter onely) it were to bee deſired (which in part is performed) ỹ ſuch medicines as bee ſo perillous, might be planted in our natural coũtry, ỹ through the familiaritie of oure ſoyle, they might firſt growe into acquaintance with vs, before wee entertaine them, not into our boſomes, but into our heartes, and chamber them with our vitall ſpirites. And as it is ſaide of the tree *Perſea*, which in *Perſia* being poyſon, tranſlated into *Aegypt*, becommeth wholeſome, bearing fruite to bee eaten, & good for the ſtomake: ſo thoſe natures receiuing ſuch mitigation of our ſoyle, might in time better fit vs then they doe, which as it can not alter their nature being impoſſible to be done by chaunge of place, ſo doubtleſſe might it purge away that euill qualitie which anoyeth vs, and ſeemeth rather to bee an euill complexion, and as it were a *cacochimie* and diſeaſe of the thing, them any neceſ-

ſarie proprietie belõging to ỹ nature. This which hath bin ſayd of *Perſia*, is alſo to be ſeene in other ſimples, which in other places are poyſon, and kill with the very ſhadowe, yet brought into *England* & planted with vs, cleane change that venemous qualitie. *Vgh* called *Taxus*, of *Dioſcorides* is ſaide to be ſo dangerous, and of ſuch venemous nature, that in *Nauarre* the very ſhadowe thereof poyſoneth him that ſleepeth vnder it: and *Egineta* ſaith, being taken inward, it ſtrangleth, and ſwiftly killeth. This *Taxus* notwithſtanding, being ſo perillous in other places, our Engliſh ſoyle hath ſo reformed, that boldly our children doe eate of the fruite thereof without daunger: the like may bee verified of our *Hemlocke*, which although it bee to bee numbred among the poyſoning hearbes, yet it is farre behinde that which groweth in *Candie*, or *Megara*, or *Cilicia*, ſcarſe to bee accounted poyſon in compariſon of that in thoſe countries. Now if thou ſhalt thinke (gentle Reader) as the change of region altereth ſome qualities, ſo all, and thereby empayreth the vertue of the medicine: thou maiſt eaſily be deceiued. For as they depend not one vpon an other, ſo may the one be well without the other, though by one common forme, they ſeeme to be linked together to make one nature. *Rhewbarb* is knowne to haue two qualities, one contrarie to an other, of purging the body, and ſtopping: yet by ſteeping may the one be ſeparated from ỹ other, the purging vertue being drawne out by ſteeping, and the ſtopping ſtill remaining in the ſubſtance ſteeped: ſo likewiſe may the noyſome qualitie of the medicine be eſchewed, the wholeſome and medicinable vertue notwithſtanding, being in full force, yea greater retained, I ſay greater, in ſo much as the hurtful qualitie would hinder the operation of the healthfull, which being freed, and vnyoked from the other, doth farre better accompliſh his worke. Of all kindes of *Honie* that of *Greece*, and namely of *Attica* and *Hible* are moſt commended, the next price is giuen to the *Honie* of *Spaine* and *Nauarre*: yet it is certainly knowne by experience, that the Engliſh *Honie* is moſt agreeable to our Engliſh bodyes, and greater quantitie thereof may be taken, with leſſe anoyance, yea none at al to thoſe which are not of too hot a temper: the other kindes being more fierie, more apt to engender choler, and to inflame the bloud, and more vnfit to looſe the bo-

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dy. whereby we may euidently ſee, that Nature vſeth not one ſhooe for euery foote, but either miniſtreth a diuers commoditie in kinde, or elſe by the countrie aire, and ſoyle, doth ſo temper it, that greater vſe may be thereof to the inhabitant of the ſame countrie. By this then which hitherto hath beene ſaide, it is manifeſt wee receiue great hurt by the vſe of ſtraunge medicines, and not vpon reaſon onely, but from plaine experience, euen with hurt to our owne bodyes, which as it is the greateſt price of knowledge, ſo therefore ought we the more to ſet thereby, and more carefully to ſeeke to auoyde the daunger. Againe, it is euident, that the planting of ſtraunge ſimples frameth them more to our vſe. Wherefore as there be many excellent Gardens in *England*, eſpecially in London, repleniſhed with ſtore of ſtraunge and outlandiſh ſimples, it were to bee wiſhed ſuch endeuours were of others followed, that ſo we might acquaint vs better with theſe ſtraungers, and by *Vſu copiæ* make them our owne. But what ſoyle wil brooke all things? it is true, yet no doubt of thoſe that it will brooke, which I dare ſay are foure or fiue hundreth, this frugalitie of nature toward vs as it is thought, might beare a greater ſhewe, and we more ſafely vſe them, eſpecially the purgers, which carie with them greateſt anoyance. Nowe if it be obiected, the force of outlandiſh ſimples are thereby more feeble, as we finde the *Organ* of *Candie* ſurpaſſing ours in ſtrength, I meane the ſame kind with that of *Candie* planted in our Gardeins, which may be ſaid alſo of other ſtraunge hearbes planted by vs. It can not be denyed but they are ſo, neither can the ſtraunge ſimple in all pointes be equall with his kinde keeping his natiue ſoyle, yet is the difference ſcarſe halfe a degree vnder, or if it were a degree full out, what reaſon were it to fetch that one degree with much perill, and charge, as farre as *Candie*, *Spaine*, or *Venice*, or from an other world: whereas a little increaſe of the quantitie of the thing, would eaſily ſupplie that want, though I mention not the gaine of freſhnes of the ſame, which maketh no ſmall recompence of wanting in the force: neither is the nature or vertue of a medicine to be eſteemed by taſte or ſmell, neither by the force it hath againſt the diſeaſe, the nature of a medicine lying in an equall matching of the cauſe of the diſeaſe, which if it ouermatch, ſo farre off it is from the praiſe of an whole-

some medicine, that it becommeth a cause of a contrarie disease. wherefore the commendation of a medicine lyeth not in force, but in such force. and therefore the counsel of ye best Physicians is, if the disease will beare any delay, as ye most doe, rather to apply a medicine of weaker force, then at once with a vehement one, to shake the frame of nature. And the weaker medicine being weake, either in respect of the nature of the simple, or the small quantitie, they counsel rather to vse ye kind of curing which is by the feebler medicine in kind, then by reason of ye vnder quantitie. For what skilful Physician would cure a small distemper of heat, and as it were in the first degre, with a smal quantitie of *Opium*, or *Mandrake*, or *Henbane*, being colde in the fourth degre, rather then with the iust quantitie of *Endine*, or *Succorie*? or diminish a small excesse of humours, with an vnderquantitie of *Coloquintida* or *Scammonie*, rather then with ye iust quantitie of a feebler medicine? Wherfore vpon good reason they conclude it to be farre safer for the patient, to cure with contraries of feebler force, either often repeated, or in a greater quantitie applyed, then with a maine force of a medicine of equall strength at once to expell the disease, nature abhorring all vehement and souden either emptying or filling, heating or cooling, or any other kinde of souden alteration, which being grounded vpon good reason, the delaying of the force of straunge medicines by our soyle, serueth greatly for the commendation both of planting them with vs, and of the medicines them selues planted. The simple still keeping within the compasse of matter of a medicine, neyther beeing so diminished, but that by increase of the quantitie it may match with the disease, which no man with reason can denye. Nowe, if the greatnesse of the quantitie happily procure loathsomnesse to the patient by extraction, that inconuenience may easily be auoyded: by which meanes a pound may be brought to an ounce, an ounce to a dram, and a dramme to a fewe graines, to please the patient with. Such of straunge medicines as will not brooke our climate, thereby declare the euill disposition they haue to cure the infirmitie of our bodyes. Euery medicine is as it were a meane betwixt nourishmentes and poysons, excepting those medicines which are applyed outwardly, which may both bee of nourishments and poysons.

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In this meane betwixt these extremes, there is such a scope and breadth, that some medicines incline to the one, and some to the other. nowe the best are such as rather incline to nourishments then poysons, which as they doe fight against the disease, so haue they a certaine token and pledge of agreement betwixt our bodyes and theirs: whereby they acknowledge vs for friendes, and not common enimies with the disease the other medicines which haue no such token and earnest, being apt, as well to destroy vs, as to take away the disease, and so ioyne fellowship with ranke poysons. Then our natiue soyle being by the ordinaunce of GOD the fittest to yeelde vs nourishment, from which our cattell and fruites haue a nutritiue or nourishing iuice, which render the same againe to vs, what can wee thinke of those medicines to whome our soyle hath not a droppe of iuice to yeelde vnto, and giueth no entertaynement. Verily we are both to learne thereby, that nature doeth furnish vs otherwayes, and also greatly to suspect them to bee of an extreme kynde of medicines, the spices onely excepted, and such as are saide to be sympatheticall to certeine partes of our bodies. which notwithstanding, lesse serue that vse, the more strange and foreigne they be. what should I speake of the vnmeasurable charge and cost these strange medicines put vs vnto? in my opinion, if it were but that, wee might be stirred vp to this or such like cõsideration: Hath God so dispensed his blessings, that a medicine to cure the iawndies, or the greene sicknes, or ỹ rheume, or such like, should cost more oftentimes then one quarter of the substance ỹ patient is worth? & the prouision of an whole yere, wherof wife and children, & the whole familie, should with things necessarie be mainteined in health, be wasted vpon ỹ curing of a Palsey, or a Cholike, or a swimming of ỹ braine, or any other disease whatsoeuer? is Physicke only made for rich men? & not as wel for the poorer sort? doth it only waite vpon Princes palaces, & neuer stoope to ỹ cottage of the poore? doth it onely receiue giftes of the king, and neuer thankes and prayers from him that hath but thankes and prayes to bestowe? or doth the Lords goodnesse passe ouer them of lowe degree? hath hee respect of persons? yea, hath GOD giuen the beaste a remedie out of his owne foode and pasture (as it is most certainely knowne)

knowne) with a skill to vse it, and hath he set a iourney as far as from the Sunne rising to ỹ going downe, as it were a wall of brasse, and the fierie sword of a Cherubim to keepe vs from the atteining of salues for our sores? iustly may we thus complaine, especially those of the poorer sort. And if Physicke (as it is in deed) be an art common to all kinde of men, all sorts of nations, all estates, and conditions of men: I would knowe why the meanes also of performing the actions belonging to the same art should not bee as common? And if it bee ordinarie to all nations to fetch their medicines farre, let me knowe why, as we cease not to trauell for to store vs with outlandish drugges, wee carie not thither also our countrie medicines for chaunge, or they of those nations giue not the like aduenture for ours? but they are contented with their owne store, and so ought we with ours. If it be not ordinarie, why should it be more extraordinarie to one then to an other. The most of our Apothecarie ware is brought from the most vile & barbarous nations of the world, and almost all from the professed enemies of the Sonne of GOD: shall we say the Lorde hath more care, or setteth more store by them then by his owne people? that he so furnisheth them, and leaueth vs destitute? or shall we rather condemne the vanitie of our owne mindes, who vnsatiably desire straunge things, little regarding, or rather loathing that which is alwayes at commaundement. But God (saith one) hath not bestowed all things vpon all nations, but hath left some thing to be supplied by the commodities wherewith one nation aboundeth, and an other wanteth, that thereupon mutuall duties arising, the societie of men might be vpholden. Which obiection, if it caried with it what things they were, and of what kinde, that one nation supplyeth to an other, and what sort of commodities they be that one nation needeth the helpe of an other in, a more direct answere might be made then otherwise I may hit vpon: but I gesse it is neither of water nor fire, nor yet of aire, nor of any thing necessare for maintenance of life, otherwise should the natiue countrie of each one be rather a stepdame to vs then a naturall mother; but it is of those thinges only which with healthfull, and lustie bodies wee might be without, if custome had not too much preuailed with vs. And to go no farther then to the vse of Wine in England,

England, in many reſpectes it greatly hurteth vs, yet our ordinarie vſe thereof hath giuen vs ſuch a longing thereafter, that we thinke if we ſhould want it, many of our dayes were thereby abridged. whereby notwithſtanding rhewmes are mightily increaſed, the ſinewes feebled, the naturall moyſture and heat of the body ouerhaſtily waſted, and ſwift olde age brought vpon vs, with an infinite number of diſcommodities beſides. Which the nations finding where we haue it, do ſo delay it, y rather thei ſeeme to drinke wined water, then watered wine, except the aged or ſuch as are feeble ſtomaked. And diuers nations which may haue of the beſt, bicauſe they would be ſure to baniſh the vſe of it, count it ſacriledge to taſte it: as the Turkes at this day, who vſe in ſteede thereof a diſtilled water of Rice ſteeped in Milke, thereby ſupplying the vſe of wine. Neither do we find this diſcõmoditie of wine by the abuſe of dronkenneſſe or ſurffeting only, but euen keeping within the three cuppes that *Eubulus* powreth out to wiſe men: wherof the firſt is of health, and nouriſhment: the ſecond of myrth, and ioy of heart: and the thirde of ſleepe, ſo that a drought or twaine doth maruellouſly diſtemper our bodyes: which inconuenience we finde not by our ordinarie drinke, yea, though it be ſtronger then wine. If I ſhould compare our Mede with the beſt wine, and the Metheglin of the Welchmen, with Malmſey, I could take great arguments from the nature of Honie to proue it. eſpecially being tempered with certeine wholeſome hearbes, which haue vertue to ſtrengthen the partes of the body. And by experience it is knowne, that Honie mixed with water, turneth in time to a wholeſome liquor, in taſte much like to wine. Whereupon *Pena* in his Chapter of Honie, folio 22. doubteth not to affirme, that the Mede of the *Polonians* and *Muſcouites*, and the Metheglin of the Welchmen, are more wholſome and pleaſant, then many of the beſt kinds of wines, he him ſelfe being a French man, and therfore in his iudgement leſſe partiall. Wherefore to conclude this argument, ſeeing wine (which is the glorie of ſtraunge merchandiſe) is but an hurtfull ſuperfluitie, the reſt muſt needes be farre other then neceſſaries. But medicines being ſuch as without which our health and life runneth into infinit perills, by cauſes inward & outward, through breach of diet, vnwholſomneſſe of meate, woundes, bitings of ve-

nemous beastes, infections of the aire, and such like, it followeth necessarily, that they be not such as God would haue one nation gratifie an other with, which if thei were, greater reason were it to charge the neighbour nations therewith, that thereby their mindes might with performance of such mutuall duties so necessarie, be in streighter amitie and peace linked, who cease not for the enlarging of limites to vexe one an other, rather then the nations so farre distant, who haue neither fellowship of loue, nor quarell of hatred equall with the borderers. Neither would I be so taken, as though I knew not at some times, that one nation hath neede of an other, euen in things necessarie, as the supplie made by *Ioseph* to his father *Iacob*, & other nations out of the store of Aegypt, but the controuersie is of an ordinarie course, which the Lorde vseth in bestowing his blessings, wherewith he doth fully satisfie the neede of all nations with thinges necessarie, sauing when he punisheth with famine or want of victuals, which is extraordinarie in respect of his accustomed course of preseruing his creatures. Nowe, if the straunge medicines (for the moste part hotte) shoulde seeme rather in the whole kinde, then by reason of aboundance superfluous to them, and so more fit for vs, being of a colder temper: we are to consider the vse of them, is manifolde to the inhabitants, and not onely to warne them, as the *Aethiopians* called *Troglodites*, although they be parched with vehement heat of the Sunne, are saide to liue with *Pepper*, not to correct the distemper of their bodyes, which would rather increase it then diminish, but to correct their euill waters, and waterish fruites, wherewith they in part doe liue. Againe, we are to vnderstand, that the disease which is most agreeable with age, sexe, region, custome, complexion, is alwayes most daungerous, as ingendered by an exceeding vehemencie of the cause, whereto nature hath yelded, & so requireth a like vehemēt medicine: wherfore if the Arabian, the Indian, the Spaniard, fall into colde diseases, or such as followe colde: no maruell though nature hath ministred vnto them plentie of strong wines and spices, which the Northren nations need not. Who as they be more apt to fall into such diseases then they, their temper thereto agreeing, the aire and region furthering the same, so are they not thereof so dangerously sicke as they

of

of the South countries, and therefore require not so forcible a medicine. But I minde not to stande to shewe the vse which foreigne nations haue of their cõmodities, let them see to it. Hitherto hath bene shewed, both that they be hurtfull vnto vs, and that it is not absurde for hot regions to abound with hot simples, the vse of them being diuers, both in respect of curing their bodyes, and other vses without the compasse of Phyſicke. These be the reasons which moue me to suspect the vse of straunge drugges, and driue me to thinke, that Nature hath better prouided for vs, and as the Indian, Arabian, Spaniard, haue their Indish, Arabian, and Spanish medicines, so also the Germane hath his, the French man his, and the English man his owne proper, belonging to each of them. I know gentle reader, nothing doth more hinder the accepting of truth diuers times, (especially such as see with other mens eyes) then the person of him who first propoundeth the matter, being taken rather to be an opinion of one, then an vndoubted trueth to be cherished of all, as who haue interest therein. wherefore that such might be satisfied, I will adde to my former reasons taken from the nature of the thing, the authoritie of moe doctours then one, who agreeing with this which I holde, may be a meanes to drawe the gentle reader the more seriously to consider of this matter, and trueth may take some strength thereby, and winne the more credite. *Plinie* in his foure and twentie Booke of his historie, and first Chapter, hath this sentence, thus much in English: Nature would that such onely should be medicines, that is to say, which easily might be come by of the common people: easie to be found out, without charge taken from the things whereby we liue, but in processe of time, the craft of men, and sleightes of their witts, found out these shoppes of strange drugges, in which a sale of mens liues is offered, wherevpon confections, and infinite mixtures beganne to be extolled, India and Arabia a man would thinke he were in them, and for a little gall or small vlcer, a medicine must be fetched from the redde Sea: whereas euery day the poorest doe suppe with true medicines. And in his two and twentie Booke, and foure and twentie Chapter, We doe not medle (saith hee) with the medicines taken from the merchandise of India or Arabia, or of the new world,

they are not fit for medicines and remedies. they growe too farre off, they are not for vs, noe, not for the nations where they growe, else would they not sell them away. If we shall needs vse thē (saith he) let them be bought for sweet perfumes, and sweete oyles, and dainties, or to serue superstition, bicause when we pray we burne *Frākensence & Coſtus*. And thus much out of *Plinie*, whose iudgement as it is auncient of a 1000. yeares, so is it of him, who most diligently sought out the mysteries of nature, and published them for the vse of posteritie. Nowe if haply it be obiected, that *Plinie* might well verifie that of Italie which England can not performe, we must vnderstand, that *Plinie* reasoneth from nature, which serueth for al nations of the world as wel as for Italie, and directeth his penne not only against the medicines straunge to Italie, but euen against all that are farre fetched and dearely bought, as appeareth plainely by his wordes. To this sentence of *Plinie*, I will adde the iudgement of two Physicians of late time, least *Plinie* being no Physician, should be thought an vnsufficient testimonie. *Fuchsius* in his first booke of compounding of medicines, and 76. Chapter: thus agreeth with *Plinie*. If we were not so carried away with the admiration of straunge things, and were not fooles (saith he) who had rather vse medicines fetched from straunge and farre countries, (contemning our natiue medicines) then such as grow in our gardens: we might make Honie serue in steed of *Manna*. But with the exceeding cost and charge which those medicines put vs vnto, we are worthily punished for our follie. Loe, here two witnesses, the one a great Phylosopher, and the other both a Philosopher and a Physician, comparable with the best of late dayes.

The thirde witnesse with *Plinie* and *Fuchsius*, is *Martino Rulandus*, to whome the students of Physicke owe much for his *Medicina practica*, and other workes. This *Rulandus* in his preface to *Medicina practica*, hath these wordes: thus in English: We haue simple medicines (easily had, homely, of our owne countrie of Germanie, to be bought with litle monie or none at all) ready (saith he) and intreated of in writing, by which onely all kindes of diseases are certainely and vndoubtedly cured, oftentimes better and much more easily (beleue reason and experience, saith he) (and that with no hurt or daunger) then with the long com-

compoundes of the Apothecaries, which are costly, euill gathered without knowledge of the Physician oftentimes vnperfectly mixed, and vnskilfully confused, and as vnskilfully boyled, oftentimes putrified, and by age of force wasted, slouenly and with great negligence confected. In which wordes *Rulandus* briefly hath comprehended in a manner all the discommodities of straunge medicines. These testimonies I rather haue alledged gentle reader, that thou mayest knowe this my opinion is not mine only, and newe sprung vp from the leasure of a student, who might easily be ouertaken with a speculation which neuer could be showne in vse and practise, but hath with it the voyce of authoritie, and suffrages of excellent Philosophers and Physicians, although they haue not of purpose and in a set treatise handled this argument, as thou seest: which notwithstanding contayneth indeede the matter of a great volume. Hitherto hath bene shewed the great inconueniences and dangers which rise of the vse of strange medicines, by reason, by experience, by authoritie of Philosophers and Physicians. If my reasons be euill gathered, the experience false, the authoritie not authenticall, what haue I lost thereby? a fewe houres meditation, and a fewe lines writing, or my credite impaired will some say. If my credite could either buy such vertues to straunge medicines as they carie the name, or purge the shops of counterfet stuffe, or redeeme the harmes they haue done, I would verily esteeme as much of the chaunge, as he which made exchange of brasse for golde. Although I weene it be a proprietie to mans weakenesse vnauoydable of any to erre, and therefore if obstinacie be not therewith coupled, alwayes found pardon. But if my arguments rise from the causes and effectes of these foreigners, and causes and effectes of our bodyes, which are of all arguments the most forcible to establish or ouerthrowe any thing to be decided by reason, and the authorities such, as iustly exception can not be taken against: blame me not (gentle reader) though I be caried into this persuasion my selfe, and of a loue and zeale to benefite thee, haue published that which I haue conceiued of this argument. If I be deceiued in my iudgement of straunge drugges, (which I wish with all my heart I were) these reasons, the wofull experience, the authoritie of such men haue induced me. which if all may

be answered, that which seemed more then doubtfull before, shall by this controuersie shine most cleare, and truth as it were wrought with the fire of reason, receiue greater strength and perfection. Thus much touching the vnableneſſe of strange merchandise to performe vnto vs sufficiencie, yea, any measure of medicines, as belonging vnto vs properly, and the discommodities of them. Nowe, if straunge medicines serue not our turnes, and al medicines be either straunge or home borne, it must needes follow, that the home medicines are most naturall and kinde to vs, except a man would say all medicines bring harme vnto vs, which is not of the nature of a medicine, being an instrument of perfourming remedies vnto vs, or if it were so, yet haue we this by experience, that straunge medicines doe more anoy vs then straungers, yea, destroy vs, and restore them: wherfore home medicines and of our countrie yeelde, of equitie must necessarily performe the same to vs, which their medicines doe to them. Else I would know why we should be inferior vnto them, or one nation more priuiledged that way then an other, the need beeing common, and the prouidence of God all one, yea such as rather then remedie should neede the chariot of the Sunne to fetch in from one end of the world to the other, or be so farre to seeke as our common drugges are, he hath linked the remedie in many things so streightly to the cause of our hurt, that euen the selfe same which harmed vs, carieth with it amendes. As the Scorpion rubbed vpon his stinging, cureth the same. Likewise the *Ranie* diuided and applyed hot to the wound, cureth her venemous biting, & so the *Pastinaca marina* as it bringeth most daungerous hurt, it refuseth not (being thereto applied) to minister remedie. Which practise of nature might verily moue vs to thinke her meaning is not to send vs either into Arabia or India for ayde of our griefes, but thereby to commend her care vnto vs, and giue occasion of praysing Gods prouidence, and stirring vs vp to make diligenter search into our owne prouision, and to take better triall then we are wont of the same. Wherein the great liberalitie of GOD appeareth in such large measure, that rather superfluitie then sparing may be noted herein: in that both one simple nature carieth with it the vertue of many medicines, and many simples, remedies against such diseases as we might be

be thought like neuer to be subiect vnto, and such things as in respect of their nature might seeme vile vnto vs, afoorde vs(being skilfully applyed) most souereigne medicine:whereof for a taste I giue two or three examples: *Milke* is either to be considered in all the partes together, or them seuered. Al kinde of *Milke* boyled,especially burned with stones taken from the sea shoare, helpeth all inward vlcers,chiefly of the iawes,the lunges,the guttes,the blader, and the kidneys, it is good against the itch and wheales,and it helpeth bloudie flixes. Newe *Milke* is good against frettings made with poysons receiued inward:as of *Cantharides* and such like: it is profitably gargled against swellings and frettings in the iawes. The whay of *Milke* is good to purge the body, especially of such as be melancholike,and disposed to the falling sickneſſe,leprosie, and breaking out with scabbes. The cheesie part of it,as curds, fresh without salt,softneth the belly,which pressed & broiled stayeth the laxe. Cheese laide on,helpeth the inflamation of the eyes. The butter of *Milke* dronke, softneth the bellie, and serueth against poyson for want of oyle, rubbed vpon their gooms with honie,helpeth the toothing of children,and cureth the itching of their gooms and soares of their mouthes. It helpeth such as are bitten of the serpent called *Aspis*. The soote of butter is very effectuall against watering eyes, and swiftly skinneth sores.

Thus thou seest reader what treasure is hid in *Milke* (euen an excrement) being vsed both whole and in partes.That which I haue saide of *Milke*,belongeth also to most of creatures,which both al serue for medicine, and each of them for sundrie purposes. whereby Natures endeuour to furnish vs with all helpe of medicine may euidently appeare, yea, most of all when she seemeth to be so iealouse ouer our health, that she prouideth against *Dryſmus*, against the Scorpion,the Viper,and *Ceraſtes*,and the most of venemous bitings of Serpēs,wherwith notwithstanding we are not as other nations encombred, and those not common medicines onely,but euen proper vnto them. As the venome of *Dryſmus* is abated & vtterly extinguished with the *Trifolie*, and with all kinde of mast, be it of the *Beech*, or the *Oake*, or of any kinde of tree that beareth *Acornes*. *Peneriall* cureth the Scorpions sting, against the byting of a Viper, *Garlike*, *Onyons*, and *Leekes* newe gathered, are principall triacles.

triacles: wherewith also the venome of *Cerastes* is ouermatched, *Ergo*, if Nature fayle vs not against the venomes of straunge serpents, from which we be freed by reason of the temper of our region, repugnant to their natures, (All thinges being done in the actions of nature in exquisite wisedome, and by a precise rule of Gods prouidence) much more are we furnished against the diseases bred in our bowels. That which hath bene saide of venemous beastes, may also be shewed in the cure of straunge diseases, wherin nature seemeth to be as carefull as in the other. The French pockes is an Indian disease, and not knowne to this part of the world within this hundreth yeares, before that voyage of *Charles* the Emperour, which he tooke against *Naples*, where being brought ouer with ỹ Spaniards which returned with *Christophorus Columbus*, who first discouered the West Indies, it hath since infected the whole world. Nowe, this straunge and Indian disease hath nature prouided remedie against, not only out of India, as the *Guaicum*, and *Salsa parilla*, but euen out of Europe as effectuall: as the *Smilax aspera*, wherewith *Fallopius* saith at *Pisa* he cured diuers of the French pockes. And *La Riuiere* in his French Apologie, affirmeth the same to be done with the essence of the *Primrose* and *Couslip*. The anoyntings with *Mercurie* are knowne by daily practises what force they haue, against this most grieuous disease, which although some do mislike, bicause vndiscreetly vsed, it is somewhat daungerous: yet *Antonius Chalmeteus*, a skilfull Surgion, in the 5. Booke of his *Enchiridion* and 5. Chapter, affirmeth, that therewith he hath perfectly cured diuers without daunger, and if it hath otherwise fallen out with some, that it hath rather proceeded of vnskilfull vsing, then by the nature of *Mercurie*. Nowe, gentle reader, thou art to vnderstand the Pockes in India, being the same disease with ỹ we cal the French Pocks, is there a gentle disease, not much differing from the Scabbe, voyde of such grieuous symptoms as it bringeth to these quarters, corrupting not only the fleshie partes of our bodyes, but euen the very bones also. This testifieth *Fallopius* in his booke of the French Pockes. Yet neede not our medicines craue the helpe of India for the cure thereof, no, not although it rage farre more fiercely (as it doeth) against vs then against them, which being euident, let vs consider howe iustly nature

may

may be blamed to fayle in the prouision of medicines. Scarse would a man looke for any great vertue of medicine in the worms of the earth, being a creature so abiect: yet ioyne they, and clewe together wounded sinewes, they cure tertians, they helpe the paines of the eares, the toothache, & the pouder of them dronke prouoketh vrine. The little vermine called *Sowes*, which being touched run together round like a pease, who would thinke they cured the difficultie of making water, the Iawnes, the Quinsey, for which purposes they be of great force, and for to discharge stuffed lunges, with tough and grosse humours, nothing may be compared. Likewise the Cornes of horse legges called *Lichenes*, although they be base and vile excrements, yet helpe they such as are taken with the falling sickneſſe. The decoction of Frogges with salt and butter, is a triacle against the bitings, stingings, and poysons of all serpents, and the ashes of them burnt, stayeth the flux of bloud being thereto applyed. These base creatures the rather I propound, that being knowne, the treasures which Nature hath hid and layde vp in them, with such varietie of vertues, we might the better esteeming of her benefites, and the blessings of our owne countrie, both acknowledge them, accept them, and be more thankfull vnto God for them. The which base creatures the viler they seeme to be, the more commend they the goodneſſe of the Creator, who would not the abiectest thing that is, should altogether be without wherewith to serue, and do homage to his Lord and master: which if these things affoord vs, what may we iustly promise to our selues, and require of the rest more excellent creatures? Let not the reason seeme straunge and weake to the reader, who art a Christian, which is taken from the prouidence and wisdome of God, to proue the sufficiencie of his execution and performance of the same. For if *Galene* thought it reasonable, (as it is most reasonable,) to gather the wisedome and prouidence of the Creator by his worke in the Creature and maintenance thereof, which he in the end of his bookes of the vse of parts, calleth a point of diuinitie, farre to be preferred aboue the whole Art of Physicke: much more reasonable is it for me, and the reason sounder which is drawne from that diuine prouidence, to the practise thereof. And if *Galene* had that religion in him, being a Gentile, and gro-

ping only in the mist of natural knowledge of God, could not satisfie him selfe with a Psalme or Hymne (as he him self calleth it) of seuenteene staues, euery staffe contayning an whole Booke (for thus he him selfe calleth his Bookes of the vse of parts) of the wisedome of the most wise God, esteeming that duetie more acceptable vnto him then sacrifices of an hundreth Oxen, or the most costly perfumes and incense, let it not be harsh in thine eares gentle reader, to heare nowe and then the goodnesse of our God, his wisedome and prouidence, to be both intreated of and aduaunced of a Christian Physician, and to Christians, to whome the sunne of righteousnesse hath shined and scattered those mistes of natural darknesse, and hath giuen the earnest of immortalitie. And be assured there is no trueth in Philosophie, but may stand with, yea rather may rest, and be vpholden of Christianitie. But let vs proceede. *Iulius Bassus*, *Nicerates*, and *Petronius Niger*, as saith, *Dioscorides*, thought their countrie medicines, and those which the natiue soyle yeelded, most worthie to be exactly intreated of them, belike, either thinking them sufficient for the inhabitants, or more agreeable with them. Which homely practise of the nations where he trauelled, *Dioscorides* confesseth to haue bene the matter whereof he compounded his golden booke of medicines, which at this day remaineth a rich storehouse to al Physicias. Now then I would know why we should more be prouided of medicine against one disease then an other, of our countrie yeelde? is it bicause such diseases which require straũge medicines are more dangerous, or lesse? if more dangerous then should ỹ remedie for thẽ be more at hand, then for other: if lesse, why are thẽ the straũge medicines esteemed as most forcible, and if we be lesse subiect to such diseases as are cured with them, & so the absence of them may seme tollerable, why then are tertian agues chiefly cured with *Thamarines* and *Rhewbarb*? whereof the one commeth out of India, and the other for the most part out of Barbarie. What so euer nature is yeelded to any nation, it serueth either for nourishment or medicines, or being neither nourishment nor medicine, is plaine poyson. Now a subductiõ being made of each of these, one from the other, what part shall wee thinke wil nourishments leaue to medicines? a farre greater doubtlesse then they them selues be, and as they exceede

ceede nouriſhments, ſo greatly doe they and beyond all compariſon exceede the poyſons. Wherefore if the moſt of creatures in euery nation, be a fit matter of medicine, greatly no doubt are all nations ſtored with them: which ſtore declareth, ẏ as diſeaſes partly riſe of breach of diet, and partly through poyſons, ſo Nature would furniſh vs with medicines in number aunſwerable to the cauſes of both, which being not ſufficient, argueth that Nature miſſeth of her purpoſe, hauing ſufficiently declared her endeuour: but Nature alwayes bringeth her workes to perfection, except in caſe of monſters, which are not ordinarie. Wherefore her will, (ſhe being an inſtinct of Gods) euer going with ẏ execution therof, muſt needs performe ẏ to vs which he pretendeth in ẏ varietie. But ẏ thou maiſt (gentle reader) haue better hold & greter aſſurāce of ẏ ſufficiencie of thy coūtrie medicines, I wil ſet down briefly according to the varietie and ſorts of al diſeaſes cured with medicine, medicines taken from our natiue ſoyle aunſwerable vnto them, and effectuall to cure them. And bicauſe medicines haue relation to diſeaſes, I will firſt touch the diſeaſes, and thereto ioyne the medicines. All diſeaſes are either in the complexion, or frame of the body: ſuch as are in the cōplexion are all cured by medicine, which I named in the beginning of this treatiſe one of the inſtruments of Phyſicke. Of diſeaſes in the frame, theſe onely are cured with medicines. Quantitie ſuperfluouſly increaſed, or diminiſhed: obſtructions, ouerſtraightneſſe or ouerlargeneſſe of paſſages in the body. Theſe are onely the diſeaſes properly to be cured with medicine: other diſeaſes which riſe of theſe, either of their owne accord, vaniſhing by the cure of theſe, or elſe to be cured by ſurgerie, as euill figure and ſhape through want of proportionall quantitie, that being reſtored, the figure forthwith returneth, or if not, rather is to be cured with helpe of hand. And luxation of ioyntes, and euill coupling of partes, if they riſe of diſtemper only, that being taken away with medicines, returneth oftentimes with it good ſituation of partes. Likewiſe, the ſituation peruerted through diſtemper, the complexion being reſtored, the other conſequently doe followe. Nowe, hauing declared in generall the diſeaſes which only require medicine, that euery diſeaſe may haue his proper one, I will ſubdiuide them more particularly, ioyning to euery

diſeaſe that medicine which thereto belongeth. The diſeaſes in the complexion are either in al the parts of the temper thereof, or in one or twaine. In the whole complexion are ſuch as are ingendred of venemous cauſes: and thoſe either ingendred in the body, or happening thereto outwardly, they which are with age ingendred in ỹ body, are Cākers, Leproſies, falling ſicknes, Suffocation of the matrix through nature corrupted, Swoundings through corruption of Wormes ingendred in the body. and theſe be the diſeaſes of venemous cauſes bred in the body. Such as happen thereto by outward occaſions, are either by poiſon taken into the body, or by outward touching procured, taken into the body, as the poyſon of *Toades*, *Henbane*, *Night ſhade*, *Hemlocke*, *Ratsbane*, *Quick ſilver*, and ſuch mineralls, and laſt of all infected aires, cauſing peſtilence, and Carbuncles. Such as are outwardly procured, are either without woundes or with woundes: without woundes, infection paſſing from one to an other, as the French pockes. With wounds, venemous bitings and ſtingings of beaſtes, as of Serpents and madde Dogges. And theſe are all the diſeaſes ſaide to be in the whole temper of the body, which hauing firſt ſhewed to be ſufficiently cured by home medicines, in like manner will I proſecute the reſt. And herein (gentle Reader) thou art not to looke I ſhould ſet downe all medicines which our natiue ſoyle is knowne to beſtow vpon vs for cure of theſe diſeaſes, which would grow to an infinite volume, I herein referring thee to the works of thoſe who of purpoſe haue written of the nature of ſimples, and are authours of practiſe, but it ſhall I hope ſuffice for this purpoſe to picke out amongſt a great many, thoſe of choyce for theſe diſeaſes. And firſt to begin with Cankers, which being not exulcerated but remayning humors, are cured (if with any medicine) by the iuice of *Nightſhade*, all the ſortes of *Endiue* and *Succorie*, with *Agrimonie*, with *Saint Iohns wort*, wilde *Clarie*, called *Oculus Chriſti*, the fleſh of *Snayles* boyled, *Crayfiſhes*, greene *Frogges*, and to conclude, with all kinde of metalls and mineralls, and among them *Leade*, howe ſo euer it be vſed, is moſt ſouereigne. If it be exulcerated, then herein haue the mineralls and metalls the chiefe place. To the exulcerate Canker belongeth the Woolfe (which is naught elſe, but a Canker exulcerated.) The Gangrene and *Speacelus*, are cured by

by the remedies of the Canker and Woolfe, the one being a degree of an Vlcer in which the partes begin to be mortified, the other when they haue now loſt life altogether. The Leproſie is an vniuerſal Canker, and for outward medicines requireth no other, among the inward, *Plantine*, *Whay*, *Hedghogs* dryed and dronke, help greatly. And thus much for Cankers and Leproſies, which as they be diſeaſes hard to be cured by any medicine, ſo receiue they as great helpe by theſe our home medicines, as by any of ſtrange countries. The Falling ſickneſſe, if it be in ſuch as are aged, and haue bene long diſeaſed therwith, is a diſeaſe hardly or not at al to be cured. But where it is curable, theſe medicines be comparable with the beſt: the roote of the *Miſſleto* of the *Oake*, the runnet of an *Hare*, the *Peonie* roote, *Enula Campana*, the ſcalpe of a Man, an Aſſe hoofe, *Hiſſope*, the mylt of an Horſſe, the ſtones which are found in the mawes of the firſt broode of Swallowes, fiue leaued graſſe, the iuice of the *Couſſlippe*, the iuice of *Horehound* with *Honie*. Al ſuffocatiõs of the Matrix are cured with *Plantine*, *Peneriall*, *Herbgrace*, and by an infinite nũber of home medicines. Wormes and ỹ infectiõ, is taken away by *Coriander* ſeed, *Colewort* ſeede, *Garlike*. *Wormwood*, and in a maner with al bitter hearbs, with ỹ iuice of *Purſlane*, with the fylings of *Stags* horne, little inferiour in vertue to that which is cõmonly taken for the *Vnicornes* horne. *Peach* leaues, *Hiſſope*, *Mints*, *Purſlane* ſeede. Thus much touching medicines againſt diſeaſes ingendred of venemous cauſes within the bodie. Nowe touching ſuch as happen by outward occaſions: & firſt of thoſe that by mouth are taken into the body. Againſt which generally it helpeth greatly to drinke ſtore of butter in ſteede of oyle, with warme water or the decoction of *Flaxe* ſeede, *Fenigreeke*, or *Mallowes*, and therevpon a vomit, which done, *Sothernwod*, the root of *Seahuluer*, ỹ ſeed of *Neppe*, the iuice of *Horehound*, the ſeed of wild *Rue*, *Walnuts*, *Turnops*, *Hearbgrace*, fiue leaued graſſe, with an infinite number of natiue medicines, expell the poyſon, and reſtore the patient. More properly to the poyſon of *Cantharides*, belong *Peneriall*, to *Lupreſſis* al kinds of *Peares*, and womans milke: to the *Salamander*, *Chamepitis*, *Seaholy* rootes: to the wormes of the *Pine* tree, ſuch as cure the poiſon of *Cantharides*, againſt the poyſon of ỹ Toad, the roots of *Reedes* and *Cyperus*: againſt the *Camelion*, radiſh rootes &

Wormwood: against *Ephemerum*, Asses milke or Cowes milke hot: against *Dorycinum*, ,Goats milke, Asses milke, Cockles, and Cray fishes: against the poyson of *Aconitum*, *Organ*, *Hearbgrace*, *Horehound*, the decoction of *Wormwood*. Against *Chriander*, *Wormwood*, *Salt*, broth made with a *Goose* or *Hen*, which expell also the poyson of *Flewort*,: the poison of *Hemlocke* is cured with *Mints*, *Hearbgrace*, *Nettle* seed, *Bay* leaues, which also cure the poison of *Vgh*, and *Carpasius*. The poyson of that kinde of *Crowfoote*, called *Sardonia*, is cured with drinking store of *Mede*, and Milke, Henbane with Nettle seede, wilde Endiue, Mustard seede, and Rocket. *Cearuse*, with *Mede*, hot milke, Peach stones, with the decoction of Barley, with the decoction of Mallowes. Quicke siluer, with store of Milke dronk: *Mercurie* sublimed with Chrystall: Lime, *Orpiment*, Ratsbane, and such like, with the decoction of Flaxe seede, and Milke with *Mede*. And to conclude this point, there is no kind of poyson, but it findeth cure by our countrie medicines without borrowing. Thus much for the cure of poysons taken into the body by eating or drinking of them: Pestilences are cured (if with any medicine) with *Angelica*, *Carduus Benedictus*, *Arsnike*, worne about ỹ body, the root of Pimpinell, of Tormentil Hearbgrace, Setwal, Walnuts, the pouder of S. Iohns wort, Iuniper berries, Veruen, & the chiefe of al, the noble simple water *Germander*, and the *Duarfgentian*. For pestilent sores and Carbuncles, Scabious, ofbit, Lousestrife, and the Marigold: to ỹ pestilence may be referred the smal pockes and such like, which agree in medicine also with the pestilence. And thus much for the cure of poysons. Against bitings and stingings of venemous beastes, and poysoned weapons, there are also both general and particular remedies. the generall are these: the ashes of the cuttings of the Vine and of the Figge tree, with Lee, Leekes, Onions, Garlicke, the Sea water, mustard seede, Endiue, Heth, the roote of the Sea Huluer, Bay berries, Hearbgrace, Dill, Sowsebread, Fenell, Peneriall, the runnet of an Hare, the Wesel. and these generall: particular, are such as follow. Against the bitings of *Phalangium*, the seede of Sothernwood, Aniseede, the seede of Trifolie, the fruit of *Tamariske*. Against the *Scolopendra*: wilde Rewe, Thime Calamint: against the Scorpion, Basil seede: against the biting of a Viper, Adder, Snake, &c: Sothernwood, Bayes, greene Organ, the Bramble,

ble, the braines of an Hen, Cole ſeede. Againſt the bitings of a madde Dogge, Crowe garlike, the riuer Crab, Balme, an actuall canterie, the liuer of the mad Dogge broyled, the bloud of a Dogge dronke. And thus much for the bitings and ſtingings of venemous beaſtes, which alſo ſerue againſt poyſoned wounds, elſe to be cured with the medicine which reſpecteth properly the poyſon wherewith the weapon hath bene infected. The infection without wound is the French pocke, whereof (ſufficient hauinge beene ſaide before) I will here ſay nothing. This then ſhall ſuffice to haue written of the cure of all diſeaſes riſing of venemous cauſes, wherin (if Nature of her owne accord as it were, and in this great neglect of our countrie and natiue medicines) hath ſhewed her ſelfe ſo liberall, howe large would ſhe be, if with ſet purpoſe and carefull endeuour greater trial of things were had, and proofe made by learned and diſcrete men. Nowe followe the diſeaſes which are by the exceſſe or defect of one or two parts of the temper. which are hot, colde, moyſt, and drie, ſimple or compounded, which if they be not procured by euill humours, then require they altering onely by contrarie qualities. If by them: as fleme, choler, melancholie: then are theſe humors firſt to be auoyded and diminiſhed.

Such as require altering, are cured by natures of contrarie qualitie, not only generally, but euen aunſwerable to all degrees of exceſſe. And firſt to begin with hot diſeaſes of the firſt degree, they are cured with ſuch contraries as followe: Barley, ſower Grapes, Roſes, Violets, the Oake, Quinces, Damſings, Pellitorie of the wall, Dockes, Peares, Apples, Hartſhorne, the flowers and whole hearb of Mallowes: of the ſecond degree: the water Lillie, Duckes meat, Knotgreſſe, Vine leaues, the Bramble, Plantane, Cheries, Leade, Ceruſſe, Barberies. Cowcombers, Mellons, Gourds, Citralls, whites of Egges, Medlers and Seruices. Of the third: Purſlane, Houſleeke, Mandrake, Henbane: of ỹ fourth, Hemlock, Poppie. Thus much for hot diſeaſes.

Medicines for colde diſeaſes are theſe hot which folow. Of the firſt degree: Bugloſſe, Borage, Fumitorie, Sage, Horſehooſe, Lycoras, Maydenheare, Butter, Lillies, Flaxe ſeede, marowe and fat, Chamomile, Fenigreeke &c. Of the ſecond: Dill drie, Mugwort, Parſeley, Safforn, Honie, Balme, Salt, &c. The third: Aniſe, folefoote, Calamint, Commine,

cumine, fenel, hyssope, mintes, &c. The fourth: garlicke, cresses mustarde, celendine the great.

For moyst diseases these medicines are good: of the first degree drie: Cabbage, beetes, chamomile, fenel, beanes, fenigreeke, &c. Of the second, dill, mugworte, shephardes pouch, doddar, lintils, hony, rosemarie. Of ỹ third, wormewoode, Germander, hissope, Iuniper, fiue leaued gresse, organ, horehound, &c. Of the fourth, garlicke cresses, mustardseede, wilde rue.

Drie diseases haue these midicines, Buglos, Malowes, Turnops, Endiue, for the first degree, The second: violets, waterlillie, lettice, purselaine, &c. The third, & fourth degrees, as these are euill supplied by straunge simplies, so are they recompensed by increase of quantities of moyst in the two first degrees. And thus much touching medicines belonging to the cure of diseases in one part of the temper, which being in two partes, and without humour, require either temperinges the simple qualities aforesaid, in diuerse simples, or natures wherin such two do exceede which because they bee as plentifull as those I haue before mentioned, and that hereof none makes doubt, I will not touch: If this double distemper rise of humour, as for the most part it doth: Then is that humour to be diminished or altogether to bee voyded out of the bodye and then the distemper remaining to be altered. The humors are properlie to bee voyded by purgation, otherwise there be diuerse: as exercise, fastinges, sweating, vrine and such like. But properlie the vacuation of fleme, choler & melancholie, which are the causes of this double distemper, belongeth to purging medicines, which purgatiõs, as the greatest dout is of natures prouision in them, so they being supplied by our countrie soyle, the greatest part of this controuersie may seeme to be decided.

Purgations are either by vomit, or by stoole: by vomit our natiue soyle ministreth greate choyce, as verie gentlie: the radish rootes with the seede, the pepon root and netle seed, with more vehemencie: solefoote, lefe & root, the middle barke of the wall nutte tree, & the long blossomes thereof: and yet most vehemenly the seedes of broome and the flowers thereof: and these for vomit. By the stoole and first to purge choler: the flowers and leaues of the Pech tree, Violetes flowers and seedes comparable with

with Rheubarbe, the greate gardene docke called the *Mi-ker* Rheubarbe, Damaske roses, wilde Saffron, the pouder of Fetherfewe, all the kindes of spurges, the roote of the wilde Cowcomber, the roote of Bryonie, and Coloquintida. Melancholie is purged with Coloquintida, the oke fearne, the iuice of Mandrak, the flowers of broome, beare-foot, and Antimonie. Fleame and water are purged with Coloquintida, the iuce of Rhineberies, the grosse barke of the Elme, the iuice of the roote of Walworte, of Elder, the gardine Flowerdeluce roote iuyced. The dry leaues of Laurell, the sea wythwinde, scurby weede. These are a showe of our English store of purgers, which if they bee to stronge, then are they to bee ministred in smaller quantitie mixed with those of feebler working, if to weake, then are they to be sharpened with quicker. If they offend any part, they are to bee corrected partly with cordialls, and partely with medicines respecting such partes as they annoye. Which wantes are not onely to bee charged vpon our countrie medicines, seing euen the best of forayne purgers are to be touched with the same. As scamonie is corrected with quinces, otherwise troubleth it the stomach with a gripinge and gnawinge, it purgeth ouer vehemently, it hurteth the liuer, and is enimie to the heart, and doth exulcerat where it passeth, and procureth dysenteries, that is to say, vlcers in the gutts. Turpeth is corrected with ginger and longe Peper. Mastich with oyle of sweet Almonds, & Suger, else ouerthroweth it the stomach, troubleth, and ouerdrieth the bodie. *Coloquintida* with oyle of sweet almonds, goome, tragacant, or mastich, else troubleth it vehemently the whole body, procureth the bloudie flixe, and miserablie tormenteth the guttes. So, Agaricke requireth to be steeped in wine with ginger and cloues, yet scarse abstayneth it from ouerthowing the stomach. Cassia marreth the stomach, and requireth to bee mixed there with stomach medicines. The exceſsiue drineſle, and binding of Rheubarbe is corrected with some moystening syrope. *Aloe* requireth Mastich and Goome Trageacanth to mitigate the freating thereof. *Sene* marreth the stomach, and either through windines, or through vehemencie of scouring tormenteth the body, and therefore nedeth Ginger, Cinamon, or Spike, sweete Prunes, fat broth and Raisinges. *Hermodactiles*, offende the stomach, and cause winde, and require Ginger, Cumine, or Spike:

and to be shorte, there is no purger of straunge drogues which requireth not correction of great faults, which correction is taken from such medicines as respect those partes chiefly which the purgation doth annoy, wherof such is our store, that in all parts we be sufficiently armed therwith: but of these shall hereafter be spoken.

Nowe if any man thinke for wante of *Cassia, Manna, Sene, Rheubarbe*, these humours can not bee voyded, or not so wel, let me then knowe how the *Grecians* wanted them, and yet founde no lacke, vsing onely *Scammonie, Helleborus* and *Colocyuthis, Aloes*, and *Agaricke*, for their chiefe purgations. The other beeing brought in of late in comparison, by the *Arabians*, who both in knowledge of physicke, and in the workes thereof were farre inferiour to the *Grecians*, to whom I say (I meane the auncient of them in *Galens* time, and before) neither *Manna*, nor *Cassia*, nor *Sene*, nor *Rheubarbe*, nor *Hermodactyles*, were knowne either at all, or at the vttermost for purgers: and as for *Mãna, Fuchsius* saith, that certaine hauing beene aboute the *Mount Libanus*, made reporte that the inhabitantes of that mountaine hauing eaten their fill thereof, neither feele them selues any white troubled therewith, not their bodies loosed, but vse it for an ordinarie sustenaunce: where by againe appeareth a greate diuersitie of workinge of straunge medicines according to the varietie of countries. But what shoulde we saye of the nature of purgers, it is doubtlesse one of the hardest pointes at this day in all naturall phylosophie, neither minde I at this present to deale therein: but this may I say, as by preparation, one nature may according to the varietie thereof receiue diuerse, yea contrary vertues, so seemeth it to me ẏ this vertue of purging may be procured to natures of themselues destitute thereof, by preparation. Diuerse and in a maner all the metals, and mineralles, being burnte and washed, giue ouer their freating nature, and quickesyluer (which of it selfe, is not sublimed, or precipitated) becommeth a vehement scouring medicine: so likewise Antimonie, before it be turned into glasse or oyle, is not knowne to purge the bodie, which beeing done, is grealy commended against the dropsye, the French pockes, melancholie, and diuers other diseases, which it cureth by purging: so that it seemeth art of preparation, as it maketh no nature (that being

being a worke of the vniuersall nature) so may it not only be a preparer, but euē a maker of medicines, which medicins are not natures as hath ben before declared, but qualities in natures, euen as health, and sicknes are not of the nature of mans body, but euen accidentes thereto. whiche being certaine, let vs then consider what an infinit variety of medicines would arise of things, the same beeing vsed not only entire, but diuersely prepared & euen corrupted: wherin the industrie of *Alchmistes*, is verilie greatly to bee commended, and farre more excellent then the common *Pharmacopolia* rather so to be called then *Pharmacopoiya*, by the skil wherof diuerse natures in one thing are so exactly seuered, euery one hauing a diuerse operation. Now oftimes bicause the humor to be purged is grosse & tough & so hardly yeldeth to the medicine, or hath some other euil qualitie wherewith it might greatly hurt the partes, whereby it passeth: nature not forgetting this point, hath as aboundantly supplied such helpes in this behalf, as need requireth: as for the preparing of choler: Plantaine, Roses, the verdiuice of the grape, endiue, suchorie, sorel, sperage, &c. For melancholie: violetes, borage, bugloss, baulme, fumitory, doddar, ceterach, or fingerfearne, &c. For flegme fenel, persely, betonie, neppe, peneriall, thime, sauerie, germander, &c. Of these I lesse stand vpon, bicause the preparers of humours are least in controuersie, although from hence may an argument be drawen not lightly to be passed ouer to proue the store of purgers, seeing nature hath ministred sufficiencie of preparers, and as it were harbingers to the purgers of countrie yeelde. But I will drawe to an end, and thus much shal suffice for this present purpose to haue said of medicines, belonging to the cure of al diseases in complexion. The other kinde of diseases are in the frame of the bodie, and of those, if quantitie be superfluously increased, and that in the whole bodie, medicines which do vehemently wast, as those of the third degre hot, diminish the same. If in the part onely, medicines whiche we cal eaters, and fretters, dispatch the same: as coperous, the ashes of spurge, burnt alum, mercurie sublimed & precipitate, verdigrece, burnt salt, &c. If measure bee diminished, and that without losse of substance, the glewing medicines bring cure: wherof our natiue soyle is so stored, ỳ for woundes, the Surgions need neither to send into Barbarie, nor India, as Plantane, Hounds tonge, the flowers &

leaues of willows, yarrow, carduus benedictus, betony, scabious, vetuen, elme leaues, adders tonge, moone worte, hearbe turpence, Selfeheale, and these if the woundes bee in the fleshie partes. If it bee breaking of bones, such are ioyned with fine flower, the brayne of a dogge, with woll, and the white of an egge, the holyhocke roote, the mosse of ỹ oke, glewe, roses, wormewoode, &c If there be losse of substance in the fleshy parts either by wound, or vlcer, Incarnatiues, fayle vs not: as barlie meale, fenigreeke flower, figbene maele and to be shorte all such as be of the first degree hot, and drie without egernes or fellnes. Now the diseases in the straightnes of passages, or obstructions, if they aryse of the humours aforesaid, and in those places whereto the medicine maye conueniently come, then are they to bee sette free by purginge. If vppon other causes, or in such places whereto the force of the medicines which purgeth can not come, or hardely entereth, or of such causes as be no humors, but through some other straunge matter, or by streightnes of the vessells, wherethough the passage is, then are other remedies to be vsed whereof we haue greate plentie, as softners, loosers, and such as enlarge the pores of the bodie, of which sorte are such as be not aboue the first degree hote: as Chamomile, Lillies, newe butter, Swines greace, Linseede, fenigreeke, brionie roote, all marrowes. Also medicines which make the matter thine or cut it, and diuide it into sundrie partes, of which sort are they of the second degree hote to the third degree, as Dill, Peneriall, Sauerie, Organ, Thime, Marioran, Saint Iohns wort, Wormewood, &c. Nowe if the humour prepared be to be voided by place medicine, then salt, salt watter, Lie, Ashes, Alame, and Lime, take place, and if more vehemencye be needfull, Calamint, wilde Cresses, Triacle, Mustard, Gardine Cresses, Mustard seede, Nettles, Dragons, all the spurges are to be numbred among the best, and if these serue not, the roote of Crowfoote wil make the supplie. If the humour cannot be voided conueniently, except it be altered into an other matter, of which sort is pent bloud out of the vaines, then are ripening medicines first to be applyed: as butter, wheate flower, sorel, horsehoofe, Lillies, Marchmallowes, Onyons rosted: which are al singular ripers. If the matter be tough and clammie, these scourers auoyde ỹ inconuenience: Endiue,

diue, Suchorie, red Roſes, Plantaine, Houſeleeke, Agrimonie, Betony hony, Horehoūd, wormwood, Baulme, Pimpernel, Watergermāder, &c. Now if the matter which ſtoppeth be the ſtone, as in the kidnies, or blader, then are theſe medicines moſte conuenient for that vſe: Grummell ſeede, goates bloud, the iuice of mugworte, Seahuluer roote, the ſtones founde in the great ſnayles heades, radiſhe rootes, ſaxifrage, &c. If any hard matter be in other parts, the ſofteners & waſters, and diſſoluers are to be applyed. Thus much touching the cure of obſtructions and ſtraight paſſages, which according to the varietie of place where they light, cauſe ſundrie diſeaſes, or rather take to them ſundrie names. As in the brayne, the apoplexie: in the bladder of Gall, the yellowe Iawnes, in the Splene, the blacke. In the ſynewes of motion, the palſeye or trembling, in the longes Aſthma, and ſo foorth. Now if theſe paſſages be to large they are to be ſtopped & ſtreightned with coolinge and drying medicines, of which ſort in a manner are all of ſharpe and ſower taſt: as Vineleaues, the Brier, and the Bramble, Barbaries, Medlers, and Seruices, quinces, and ſuch as are of them ſelues, or by mixture with liquor clammie, as wheate flower, beane flower, the white of an egge, plaiſter, waſhed lime, litharge, and ceruſe. Nowe moreouer bicauſe in all good cure, not onely the cauſe of the diſeaſes is to be oppugned, but the part alſo to be ſtrengthened, which muſte needes partly by the cauſe of the diſeaſe and partly euen by the conflict of ỹ ſame cauſes, which be wanting vnto vs for the reſtoring of health, nature hath prouided euen ſpeciall munition for euerie parte of the body, that the whole furniture againſt all diſeaſes might be cōplete: As for the head, Aniſeedes, ſolefoot, betonie, calamint, eiebright, Lavender, bayes, marioran, pionye, ſage, rewe, or herbegrace, lettiſe, the leaues and flowers of water lillies, roſes, gardine nightſhade. For the lunges, calamint, dragons, licoras, Enula campana, hiſſope, linſeed, horehounde, the lunges of a foxe, ſcabious, water germander, barley, gardine poppe, violets, horſehoofe. For the harte, bugloſſe, borage, ſaffron, baulme, baſill, roſemarie, violets, the bone of a ſtagges harte, roſes. For the ſtomach, wormewood, mints, betonie, baulme mint, quinces, medlers, Sorell, purſelane. For the Liuer, Dartſpine, or chamepitys, germāder, agrimonie, fenell, endiue, ſuchorie, liuerworte, barbaris. For the Splene: Maiden heare, ſperage, fingerfearne, dodder, dodder of thime, hoppes, the barke of the aſhe tree. For the kidnies: Sea huluer, Grumel, Parſeley, Kneholme, ſaxifrage: Mallowes, Plantane, Pellitorie of the walle. For the wombe: mugwort, peneriall, fetherfew, ſauine, walwort, Iuniper. For ỹ Iointes: chamomile, ſaint Iohns wort, organ, rue, mullen, primroſe, and coweſlippes, the leſſe centaurie, and chamepitys.

Thus haue I (gentle reader) briefely runne ouer the diſeaſes cured by medicine, hauing paſſed by thoſe which either riſe of theſe, as euill figure by immoderate exceſſe, or defecte of quantitie, vnequally increaſing or wanting, or number, euill ſituation for wante of good couplance through diſtemper, and ſuch like as alſo the compounde of thoſe, which require (onely compoſition excepted) the ſame medicines. Whereby euidently maiſt thou ſee, the goodnes of God towardes thee, in ſo plentifully furniſhing thine owne ſoyle with ſuch varietie of medicines, which if it yelde thee ſuche plentie in this neglect, & lothing of our countrie remedies, what fruite were thou to looke for, if diligence and paynes were vſed. Verilie, right well might we both auoyde the daungers before declared, eaſe our ſelues of immoderate charge, and haue better aſſurance of our medicines then we haue: yea verie well ſatiſfie our daintines euen with ſtraunge ſimples, or finde out ſuch as ſhoulde not only in vertues match with the ſpices of India (which is a plaine caſe) as Roſemarie matcheth Cinnamon: Baſill, Cloues: Sage, the Nutmegge: Saffron Ginger: Thime, Muske: Sauerie, the leafe called Malabathrum, but euen in pleaſauntnes of taſt expreſſe the ſame. And as Auens doth moſt liuely repreſent the taſt of cloues vnto vs, ſo likelie is it, if ſearch were made, and this enterpriſe of examining and trying our natiue ſimples taken in hand by men of wiſedome, and vnderſtanding, we ſhoulde no more be deſtitute of ſpices the[re] *Indian* or *Arabia*, although nether *Indish*, nor *Arabicke*: & as the ſmall iagges of the rootes of Auens, faile little from cloues in taſt, ſo might we as likely find that which were little inferiour to Cinnamon, ginger, nutmegges, and mace, not onely in likenes of worke, but euen in ſimilitude of nature: but I will referre this to that time, when either men ſhall be more carefull for publike benefite then priuate gaine, or ſufficient allowans beſtowed of ſuch men as ſhoulde ſpende their dayes onely in ſearching out the vertues of natures, which at this time is greatly wanting, euen as for all other profeſſions of artes. Our Engliſh ſoyle is greatly commended, as it iuſtly deſerueth, for temper of the aire, and of ſuch as haue experience therof, of ſtraungers, & great maſters of ſimples, for varietie of excellente medicines carrieth great prayſe. who reporte they finde ſuch ſimples in the valleys and woodes of our North partes, as they finde in the toppes of mountanes in the South countries. So that certaine gardines in Englande, eſpecially in London, are able to affourde great varietie of medicines euen of foraine ſimples to all diſeaſes. And if the Dittanie of Candie, the Cipres tree, the Nicotian out of *India*, Coloquintida, the Almon tree, the Pomegranate tree, will brooke our ſoyle, and flouriſhe therin, as they doe,

wee

wee neede not doubte, but certaine and sufficient prouision of all medicines, (I meane all kinds, but not all of euerie kinde, whiche were vnnecessarie, neither can any countrie challenge ỹ same) might be made partly a voluntarie yeelde of the same, partly by planting, and sowing, with iust temper of the moulde, and situation of the plant, out of our owne countrie, both with lesse charge and lesse daunger, for all diseases. Nowe if it be demaunded why then both the practise is, and hath beene hitherto otherwise? I will onely say thus much for aunswere, although much more might be said. The whole art of physicke hath beene taken partly, from the *Greekes*, and partly from the *Arabians*, and as the precepts of the art, so likewise the meanes and instruments wherwith for the most part ỹ precepts of the same art are executed, which hath bred this errour in times past, nowe by a tradition receiued, that all dutie of the physician touching restoringe health, is to be performed by the same remedies, not in kinde onely, but euen specially with those which the *Grecian* and *Arabian* maisters vsed, who wrote not for vs but for their *Greekes* and *Arabickes*, tempering their medicines to their states, although their rules be as common as reason to all narions. *Galen* saith in his first booke of preseruing health, hee giueth the rules thereof no more to *Germanes*, then to boares and beares, but to the *Grecians*, which declareth they respected their owne nation both in rule and medicine, whome also the *Arabians* in the same pointe followed. Nowe wee receiuing the same medicines with the rule, must needs fall into the absurdities afore saide, much like to the euill Musitian which playeth onely vppon the instrument whereon his maister taught him, which if he assay vppon an other, committeth diuerse discordes among other euill graces in musike. But the wise and learned physitian, being furnished with other artes more generall then his owne, whereto naturall phylosophye most nighly approcheth, beeing a knowledge of all naturall thinges, not of *Arabia*, or *India*, or *Greece*, but vniuersally, findeth in all countries medicines for diseases, nature yelding sufficiencie of contraries to all sorts of them, whereto the inhabitantes are subiect, at the least, in all quarters, which rise not of a blind tradition, but from a certaine knowledge of nature. This then I take to be the cheefe cause of this custome in vsing straunge medicines, which ignoraunce of nature doth feede, and nourishe dayly. I blame none, neither tax I anye man, and I dare say there is not a learned physitian in this lande, who is not able to performe this poynte with English medicines, if they woulde take the matter in hande, whereto I rather exhorte them, then instruct them, beeing a thinge sufficiently known vnto thē. For it is not the Nutmegge, or the Mace ỹ strengtheneth

theneth the braine & cureth could diſeaſes,& moyſt diſeaſes therof. But a drying & warming vertue, with a ſecret agrement which they haue with the braine to preſerue ỹ ſame, which being found as ſufficient in Sage, in Roſemarie, in Betony and ſuch like, the nutmegge & the mace, with ſuch other ſpices, for that turne may be diſcharged. The ſame may be ſaid of al ſtrang natures, which although we wãt, yet haue we ſuch as are as ſufficient to ſerue in ſteede: for as euerie nation hath a peculiar condition of the ſame diſeas, ſo muſt the medicine alſo needs be of an other ſort, and as the medicine varieth, ſo why the matter of the ſame medicine ſhould not alſo varie I knowe not. The medicine varieth in reſpect of the complexion of the patient being other in one country, thẽ in an other: which medicine is as it were ſeazed in nature which hath many qualities beſides ỹ medicinable, which qualitie if the medicine be good, muſt agre with the patients complexion, if not, then hurteth it gretly. If it agreeth with the cõplexion of a *Moore* an *Indian*, or *Spaniarde*, then muſt it needes diſagre with ours, which diſagreemẽt & want if it be patched vp vnto vs by correctors, yet declareth ỹ paching, ỹ the medicine is rather by force conſtrained, then naturally yeldeth it ſelf to the remedy, & ſo of it ſelf vnmeet. wherfore as wel ỹ matter therof is to be chaunged, as the medicine it ſelfe. And if thoſe correctors need alſo correction, what then? I will not ſay ỹ all ſimples need their correctors, although it be auouched of ſome, & ſuch as carrie great authoritie for their skill in phyſicke. Thus haue I (gentle reader) for thy benefite I hope, made a way to the greater vſe of our home medicines, wherin if I haue ſaid freely my minde againſt ſtraũge drogues, thou maiſt vnderſtand ỹ otherwiſe the way were ſtopped to our Engliſh medicines, & blame me not, if I ſay aſmuch for ours, as the ſtrangers ſay for theirs. And if as yet by cuſtome it ſeeme harde to alter the cõmon courſe, let ech practiſer looke to ỹ, I ſet no lawes to any, only I craue libertie in this point, both pleaſant & profitable to Engliſh men. Wherin I haue examples of excellent Phyloſophers and learned Phyſitiãs, nether broch I any idle cõceits of my own. Of this mind is *Plinius Secũdus*, *Fuchſius*, *Rulandus*, *Symphorianus*, *Cãpegius*, *Octavianus Horatianus*, Phyſician to *Valentinian* the Emperor, that al countries haue ſufficient medicines for all diſeaſes. I knowe much more might be ſaid of this point. But this I thought ſufficient for the preſent time, breaking as it were the yſe I hope to others, who hereafter ſhall more copiouſly deale in the ſame argument, or at the leaſte, drawing the firſt lines (of a more large treatiſe to my ſelfe which as leaſure, & opportunitie ſhall ſerue may hereafter be accompliſhed) this gentle reader I deſire thee to accept in ſuch ſort, as I offer it vnto thee euen with a mind to ſpend my dayes according to my ſmall talent, for thy benefite. God keepe thy ſoule and bodie for euer.

Collated & Perfect

J. R.